CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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MISCELLANEOUS EXTRACTS.

On the tendency and moral influence of Liberal Christianity as compared with the Trinitarian and Calvinistic Faith.

FROM REV. DR. WARE'S LETTERS.

I am persuaded, says Dr. WARE, that upon a fair comparison, Unitarians will not be found in fact to be behind other Christians in their benevolent exertions. Neither in Europe nor America are they liable to any peculiar reproach for the want of activity and engagedness in promoting humane and benevolent designs. In accomplishing all the great purposes of christian charity, as relates both to this and another life, it is believed they have taken their full share of interest, and have contributed their full share of exertion with their persons and their property.

In proportion to their numbers, no denomination of Christians has furnished more distinguished examples of ardent and disinterested zeal, personal sacrifices, and active exertion in the cause of truth, for the advancement of pure religion, and to promote humane and benevolent objects. None have contributed more largely to some of the most valuable institutions, by which the present period is distinguished. They have taken an active and leading part in promoting the great ends of the Bible Society, and the Peace Society. In each of these they have united together with Christians of all other denominations. Their exertions and their contributions to the purposes of christian charity have been less the subject of public notice, than equal and similar exertions of others, for reasons which are obvious. They have not been exclusive. They have not been made separately. They have usually been thrown into a common stock. They have had no desire to be distinguished from other Christians,—have been willing to act with them, and wherever the object proposed, and the means for attaining it were such, as they could approve, to unite with others in promoting it. They have done, what every one, who regards the great interests of religion more than personal reputation, or the advancement of a party, ought to do. They have exercised their judgment in selecting the objects to which they should lend their aid; not always choosing those, which would excite the admiration of the world, or contribute most to give consideration or power to a sect, or serve to distinguish them from others. They have accordingly been less engaged than some other denominations of Christians, in projecting and supporting foreign missions, which, though the most splendid and imposing, they have thought to be one of the least useful of the achievements of christian charity. For this apparent backwardness and luke-warmness, with which they are sometimes reproached, reasons may be assigned, which are not inconsistent with their taking as deep an interest in the cause of Christianity, and the salvation of their fellowmen, as others; and being ready to contribute as much and as cheerfully to extend the knowledge, the influences, and the blessings of our holy faith to all lands and to every people.

Some have had the opinion, in common with intelligent and pious Christians of other denominations, that little hope was to be entertained, of any important benefit from missionary exertions in heathen countries. So little success has attended all endeavours in modern times to extend the bounds of Christendom by missions for the conversion of barbarous pagan nations, that some have been ready to think, that no hope was to be entertained from human exertion, until it should be accompanied, as it was in the apostolic age, with some visible supernatural aid; until those, who are sent forth to carry the Gospel to the heathen, should have the power given them to propose its doctrines with the same authority, and accompanied with the same miraculous evidence, as it was when presented by its primitive teachers. Nor has this opinion been confined to Unitarians.

Others again, who have had more confidence in the efficacy of human exertions, and who believe that Christianity will finally triumph universally through the instrumentality of ordinary means; have yet not been satisfied with the means they have seen employed. They have believed that direct endeavours for the conversion of the heathen to Christianity have been premature; and have been wasted by being ill-timed and misapplied. They have thought that no permanent or extensive good was to be expected, except where the arts and some of the habits of civilized life, and some of the human literature of Christendom have been first carried, to prepare the way for its reception. They have thought that those, to whom the Gospel is sent, must be prepared to understand it and to feel its value by some previous education; and some have been disgusted, no doubt unjustly, by thinking that they saw, in the great exertions made in favor of foreign missions, too much of ostentation and worldly motive; too much that seemed like a call upon an admiring world,

Come and see my zeal for the Lord."

By some it has been thought, that to bring men from the grossness and absurdities of paganism to pure Christianity, the progress must be gradual. The transition is too great, and would give too violent a shock, to take place at once. They must pass to it through several intermediate steps. Light must be thrown in gradually, as they are able to bear it. Christianity is more likely to be received, if it be first introduced in forms mingled with considerable degrees of superstition; with pomp, and form, and ceremony, and even with corruptions of doctrine, which bring it nearer to the faith to which they have been accustomed. Polytheists, for example, it has been supposed, may be more easily reconciled to Christianity, and more ready to embrace it in that form, which leaves them a threefold God, or three Gods (for they will be able to understand none of those nice distinctions, which exercise the wits of learned theologians and acute metaphysical divines on this subject,) than that, which reduces the object of human worship to a perfect unity.

With such views and such impressions, they have seen their duty, so far as respects exertions in the christian cause, lying in a different course; not in sending Unitarian missionaries into barbarous nations, but in studies, and labors at home to purify the christian doctrine, and restore it to its primitive state. They have believed, if the Unitarian doctrine is to be sent any where abroad, it is to the Jews, and the followerss of Mahomet, among whom all attempts to introduce Christianity have been defeated by the corruptions, with which it has been accompanied; and where better success may be reasonably expected, when it shall appear stripped of those appendages which constitute their objection to it.

Other reasons also are to be assigned for that appearance of apathy, want of interest and want of exertion, with which Unitarians are sometimes charged. As has been said before, they have never been forward to distinguish themselves as a sect from the rest of their fellow Christians. They have never united their exertions together for the purpose of establishing a separate interest. They have felt no separate interest. They have been willing to remain, as long as they were allowed to remain, mingled together with their fellow Christians, undistinguished from the general mass, throwing in their contributions both of money and of personal exertion with their's. They have thus contributed to swell the amount of charities and exertions, for which they have had no share of the credit.

To this course of conduct they have been induced in part, by the love of peace, a desire to escape odium, and to avoid disturbing the public tranquillity and order. But neither the purity of their motives, nor the peaceful and silent course they have pursued, was sufficient to shield them from reproach. This very quiet and silence were brought against them as an evidence of lukewarmness, and heartlessness and indifference to the cause of religion; and their alleged inactivity was attributed to an opinion that Christianity was of little value, and that men might do well without it.

They have accordingly found that the reasons for their former course no longer continued; and they have changed that course. They have been convinced that the state of things called upon them to use those exertions in the maintenance, defence, explanation and propagation of their opinions, from which only a regard for peace had hitherto restrained them; since the same peaceful and silent course could no longer shield them from reproach, nor prevent the mischiefs that they wished to avert. And now what is the consequence of this change of measures? They are reproached with that very activity and zeal, with those very exertions which, but a short time since, it was their reproach not to make.

These exertions are accompanied with the happiest effects. They have awakened a spirit of inquiry which will go on and increase. They appear not yet, and it may be long before it will be proper that they should appear, in some of those particular things, in which they are reproached with being deficient. They have much to do at home, before it will be in their power advantageously to the christian cause to extend their exertions abroad. They have to awaken a livelier interest in the cause of Christianity and the progress of rational and just views of its doctrines in their own body; to excite a deeper tone of religious feeling in that part of the christian community, to which they have access, whether from the press or the pulpit; to engage the wealthy to co-operate with them, by bringing home to their feelings the great good they have it in their power to do, and to their consciences the solemn responsibility connected with every talent, and every opportunity and power of doing good. They have to excite literary men to give more of their studies and labors, and more of their zeal to the promotion of so great and desirable a purpose. They have to induce enlightened and liberal men, who by their professions or publick stations, have an opportunity of exciting a salutary influence in the community, to a more open and manly avowal of their opinions, and to unite with them in all fair, and moderate, and temperate measures, with the Christian spirit, yet with ardour and lively interest, to promote and extend them.

It is not doubted that throughout our country a very large proportion of those men who, for their talents and learning, and virtues, have the most influence in the community, and have it in their power to do the most toward giving a right direction to the public feeling or public sentiment, are dissatisfied with the Calvinistic and Trinitarian form, in which they have had religion presented to them; and if they have been led by circumstances to free inquiry on the subject, are Unitarians. But various causes prevent them from making a public avowal of their opinions. Among these not the least is, usually, an unwillingness to encounter opposition and obloquy, and the loss of confidence, and of the power of being useful. It is among the encouraging prospects of the present time, that the reasons for reserve are ceasing to operate with all the force they have done in times past, and that the reluctance to an undisguised avowal of Unitarian sentiments is in a great degree overcome.

It is asked, by what motives Unitarians are influenced in their endeavours to disseminate their peculiar opinions. The answer is easy, and I think such as to justify at least all the zeal and earnestness they have yet discovered in the defence or the publication of their views of Christianity. They are earnest and active then, because they have a firm faith in the truth and the importance of their opinions, and that it is their duty to bear their testimony to the truth, and to leave no proper means untried, to cause it to be attended to and understood, and respected. And they are fully persuaded that the course they are pursuing in this respect is, in fact, attended with very salutary effects. One, to which they attach no small importance, is the well known fact that wherever the Unitarian doctrine prevails, and the rational views with which it is accompanied, a very important portion of society, the most elevated, intelligent, and enlightened, become serious and practical Christians, who, in catholic countries, or where Calvanism prevails, are oftener unbelievers, and sceptics, and treat Christianity with neglect, at least, if not with disrespect.

The reason of this is obvious. Men of cultivated minds and enlarged views are often so engaged in the business, and engrossed by the interests and cares of the world, as to depend for their views of Christianity wholly from what they hear from the pulpit, and what they find in the popular creeds and catechisms, which they take for granted, exhibit fairly to them the Christian doctrine. Finding the system as it is thus presented to them, such as their understanding and moral feelings will not admit of their receiving, they reject Christianity without further examination; not thinking themselves bound to inquire into the evidence of a system of faith, which carries in itself, in their view, intrinsic marks of incredibility. When to persons of this character and in such circumstances, Unitarian views of the christian doctrine are afterward presented, their attention is arrested by their reasonableness, and their consistency with what the light of nature teaches of the character and government of God. They are induced to examine the claims of a religion to their faith, which is presented to them in a form so agreeable to the reason God has given them, and to the natural notions that arise from what they see of his character and dispositions in the government of the world; and the effect of examination is a firm conviction that the new views in which Christianity has been presented to them, are the result of a fair and just interpretation of the Scriptures in which it is contained; and that the religion itself is as well supported by evidence, as it is worthy of the faith, and approbation, and affection of a wise and enlightened mind. The time has been, within the memory of men now living, when in that class of society now alluded to, the most elevated, enlightened, and influential, in giving the tone to the public sentiment, and the direction to the manners and practice of society, infidelity and contempt for religion were far more prevalent, in this vicinity than they are at the present day; and at that time the religion which issued from the pulpit, and which was the only faith that reached them, was Trinitarian and Calvinistic. I hazard nothing in asserting that, in proportion as those views of religion, which are generally adopted by Unitarians, have become prevalent, infidelity and contempt of religion have become less and less frequent; and our most enlightened men, with scarcely any exception, are among its most efficient friends and serious and practical professors.

FROM THE LIFE OF FISHER AMES.

It is happy for mankind when those who engage admiration deserve esteem; for vice and folly derive a pernicious influence from an alliance with qualities that naturally command applause. In the character of Mr. AMES the circle of the virtues seemed to be complete, and each virtue in its proper place.

The objects of religion presented themselves with a strong interest to his mind. The relation of the world to its author, and of this life to a retributory scene in another, could not be contemplated by him without the greatest solemnity. The religious sense was, in his view, essential in the constitution of man. He placed a full reliance on the divine origin of Christianity. If there was ever a time in his life when the light of revelation shone dimly upon his understanding, he did not rashly close his mind against clearer vision, for he was more fearful of mistakes to the disadvantage of a system, which he saw to be excellent and benign, than of prepossessions in its favor. He felt it his duty and interest to inquire, and discovered on the side of faith a fullness of evidence little short of demonstration. At about thirty-five he made a public profession of his belief in the christian religion, and was a regular attendant on its services. In regard to articles of belief, his conviction was confined to those leading principles, about which Christians have little diversity of opinion. Subtle questions of theology from various causes often agitated, but never determined, he neither pretended nor desired to investigate, satisfied they related to points uncertain or unimportant. He loved to view religion on the practical side, as designed to operate by a few simple and grand truths on the affections, actions and habits of men. He cherished the sentiment and experience of religion, careful to ascertain the genuineness and value of impressions and feelings by their moral tendency. He insisted much on the distinction between the real and lively, but gentle and unaffected emotions of a pious mind, naturally passing into the life, and that "morbid fanaticism" which consists in inexplicable sensations, internal acts, and artificial raptures, that have no good aspect upon religious obedience. In estimating a sect he regarded more its temper than its tenets—he treated the conscientious opinions and phraseology of others, on sacred subjects, with tenderness, and approached all questions concerning divine revelation with modesty and awe. His prudence and moderation in these particulars may, possibly, have been misconstrued into an assent to propositions which he meant merely not to deny, or an adoption of opinions or language which he chose merely not to condemn. He of all men was the last to countenance exclusive claims to purity of faith founded on a zeal for peculiar dogmas, which multitudes of good men, approved friends of truth, utterly reject. He was no enemy to improvement, to fair inquiry, and christian freedom; but innovations in the mode of worship, and instruction, without palpable necessity or advantage, he discouraged as tending to break the salutary associations of the pious mind. His conversation and behaviour evinced the sincerity of his religious impressions. No levity upon these subjects ever escaped his lips; but his manner of recurring to them in conversation indicated reverence and feeling. The sublime, the affecting character of Christ, he never mentioned without emotion.

Extract of a Notice of some Commotions in the Roman Church.

FROM THE GOSPEL ADVOCATE.

We have perused a number of pamphlets, which have been recently published in Philadelphia relative to a dispute between the Rev. Wm. Hogan, one of the Roman Catholic priests of St. Mary's church in that place, and his bishop Dr. Conwell. It appears that Mr. Hogan was suspended from the exercise of his clerical functions by the bishop, for alledged disobedience to an episcopal injunction, and for stating his intention to resist the bishop's authority in a very offensive manner, before his congregation. It seems, however, that Mr. H. is popular with his congregation, who wish to have him restored, and that he was suspended without a trial, or an opportunity of defending himself. Of this he complains, and endeavors to show that by such a procedure, the bishop has violated the canon law of the Romish Church, and virtually excommunicated himself. On the other hand, it is asserted that the bishop is justified by his conscience in withdrawing faculties from Mr. H. "in virtue of what canonists term conscientia informatu, or private charges." It is far from our intention to enter into the merits of this controversy. Indeed we are but imperfectly acquainted with them. We shall not even make any remarks on the style in which it is conducted, further than to say, that whatever may be the wrongs of the Rev. Mr. H. we cannot consider the arrogance of his tone, and the disrespectful manner in which he speaks of his ecclesiastical superior, as calculated to excite a presumption in his favor in the minds of the reflecting part of the community. But the perusal of these pamphlets suggests some interesting views to the philosophical observer. He is led to reflect on the moral phenomena which have been exhibited, and which may continue to be exhibited, on the extensive theatre of the United States. This country is the only one which affords the spectacle of a great people governed by a representative system, and among whom artificial rank, and hereditary titles have no existence; a country whose institutions, civil, ecclesiastic and literary, emanate from the body of the people, who have the chief agency in their direction; a country, which, while it protects all classes of christians with impartial hand, denies its aid to enforce the dogmas of any.

The experiment will be fairly tried on an extensive scale, whether a free government, free in a sense which cannot be affirmed of any ancient or modern republic which ever existed, has within itself the principles, which will ensure its continuance in a large and populous territory; whether the christian religion will flourish, and become extended, in a state which makes no legal provision for its support, and how far it will be practicable to uphold christianity under forms which are not congenial with the proper character of our institutions. We allude particularly to the Roman Catholic religion, which is professed by a considerable portion of the emigrants from Europe, who have arrived, and are continually arriving in this country. The excitement which has been recently produced in Philadelphia, and a somewhat similar one, not long since, in New-York, in consequence of which a reverend gentleman, now in this town, was sent to Rome, with an appeal to the chair of St. Peter, renders it probable that if the Roman Catholic Church should flourish in the United States, a considerable abatement must be made in the pretensions of its hierarchy, to render it more conformable with the ideas of those, who are accustomed to think much of their civil and religious privileges. The thunders of the Vatican will

fall harmless in a region where the civil power cannot be invoked to direct their course. Excommunication will lose its terrors, and anathemas be fulminated in vain among those who cannot be reached by the arm of the secular magistrate. It is therefore reasonable to believe that great concessions must be made to the people; that the discipline of that church will assume a milder form; and that many abuses, which exist in countries where the religion of Rome is that of the state, will be rectified.

HISTORICAL FRAGMENTS.

"Mr. Higginson says in his Journal, that he sailed from the Isle of Wight, the 11th of May, 1628, and arrived at Cape-Ann the 27th of June, and at Naumkeag, (Salem) the 29th. They found at Naumkeag about 100 planters, 8 houses, beside a fair house for Mr. Endicot. The old and new planters together were about 300, of which 100 removed to Charlestown, where there was a house built; the rest remained at Salem."

"On the 20th of July, Mr. Higginson and Mr. Skelton, after fasting and prayer, were first elected by the company for their ministers, the first teacher, the other pastor, each of them together with three or four grave members, laying their hands on the other with solemn prayer. Nothing is said of any church being then formed; but on the 6th of August, the day appointed for the choice and ordination of elders and deacons, thirty persons entered into a covenant in writing, which is said to be the beginning of the church, and that the ministers were ordained or instituted anew."

"Two of the company, John Brown and Samuel Brown, one a lawyer, and the other a merchant, both men of good estates, and of the first patentees, and of the council, were dissatisfied. They did not like that the common prayer and service of the church of England should be laid wholly aside, and therefore drew off with as many as were of their sentiments, from the rest, and set up a new society. This offended the governor, who caused the two members of his council to be brought before him, and judging that this practice, together with some speeches they had uttered, tended to sedition, he sent them back to England."

Hutchinson's History of Mass. Bay, vol. i. p. 11, 12.

In reference to the conduct mentioned in the last paragraph, Mr. Hutchinson quotes from the Spirit of Laws the following remark:—"It is a principle that every religion which is persecuted, becomes itself persecuting; for as soon as by some accidental turn it arises from persecution, it attacks the religion which persecuted it." There has been too much ground for this remark, but we may hope that it will not always be so.

"The governor and some of the principal persons left Salem the 17th of June, and travelled through the woods to Charlestown, about 20 miles, to look out for a convenient place for a chief town. At a point on Shawmut or Trimontaine, since Boston, lived Mr. Blaxton, who had left England, being dissatisfied there, and not a thorough conformist; but he was more dissatisfied with the non-conformity of the new-comers. He told them he came from England because he did not like the Lords Bishops, but he could not join them because he did not like the Lords Brethren. He claimed the whole peninsula upon which Boston is built, because he was the first that slept upon it. He had a grant of a very handsome lot at the west part of the town; but he chose to quit all, and removed to the southward, at or near what is since called Providence, where he lived to old age." p. 21.

"The first general court was held the 19th of October, (probably 1630) not by representatives, but by every one that was free of the corporation. One hundred and nine free men were admitted at this court. Maverick, Blackstone, and many more who were not of any of the churches, were of this number. The next general court was the court of elections for 1631. The scale was now turned, and the freemen resolved to choose both governor, deputy and assistants—and made an order that for the time to come none should be admitted to the freedom of the body politic but such as were church members!"

"This," says Mr. Hutchinson, "was a most extraordinary order or law, and yet it continued in force until the dissolution of the government, it being repealed in appearance only after the restoration of Charles II. Had they been deprived of their privileges in England by an act of parliament unless they would join in communion with the church there, it might very well have been the first in the roll of grievances. But such were the requisites to qualify for church membership here that the grievance was abundantly greater." p. 25, 26.

What would be thought at this day of an attempt to exclude all from the privileges of freemen except church members?

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RELIGIOUS INTELLIGENCE.

In our last number we gave some account of the Missions established by the American Board of Commissioners for Foreign Missions. It will be recollected that one of these Missions, consisting of Messrs. Fisk and Parsons, is established, (or is making progress toward an establishment) in Palestine. We have thought that some further information respecting the the state of that mission, would not be uninteresting to our readers.

The following extracts from the earlier parts of the Journal of Messrs. Fisk and Parsons, are taken from the Missionary Herald.—The Journal commences at Smyrna, a port town in Asiatic Turkey.

Natives of Smyrna and its vicinity.

March 11, 1821.—We accompanied Mr. Perkins to the house of the American agent, Mr. Wilkinson, and presented our letters. He spoke much in favour of our benevolent plans, and assured us of every assistance in his power. Mr. W. is an Englishman, but has resided many years in Smyrna.

21. The meadows begin to assume the beauty and verdure of spring. Fruit trees are in full bloom, and the gardens covered with flowers.

22. Visited a Greek Church in the city. Service had commenced when we entered. The Church is small, but contained a considerable assembly of people who were employed incessantly in crossing themselves, and bowing, many of them quite to the floor. The archbishop and bishop were present, wearing the accustomed clerical dress, and uniting in the ceremonies of worship. Candles were burning in different directions. There were many paintings, but no images. The Church is inclosed by a high wall, and affords a convenient and safe retreat from the noise of the city.

From the Greek Church we went directly to the only Armenian Church in Smyrna; but as the services were closing, we saw nothing respecting the mode of conducting worship. The house is large and more elegant than the one which we have just visited; contains two apartments, one for men and the other for women; and abounds with paintings of various descriptions. Around it is a large grave-yard, covered with slabs of white marble, placed horizontally, upon which are inscriptions in the Armenian character. The date of one we found to be 1200.

Returning home, we called a moment at a Greek hospital, a very fine edifice, with many convenient apartments for the sick. In one room we saw 20 or 25 sick people, all provided with articles suited to their necessities.

24. The weather is again cold. Mountains in the vicinity covered with snow.

25. After recitation, an aged Jew, named Abraham, came to our room for the purpose of conducting us to the synagogues. After hearing him read part of a chapter in the Hebrew Bible, we accompanied him to a distant part of the city. When we arrived he left us at the door and went up into the assembly. In a few minutes he returned, bringing with him another Jew, who could speak a little English, and with whom we had been acquainted in the house of Mr. Vanlennep. With him we entered through a crowd of people to the place of worship. The assembly contained nearly 500 persons. In the centre of the room was an altar,* elevated four or five feet and sufficiently large to contain ten or fifteen persons. The grand Rabbin, by name Raphael, a man of perhaps seventy years, was standing in the altar, delivering a discourse in the Hebrew language. As we entered, he stopped and inquired of our guide, as he afterwards informed us, who we were. The guide replied, "They are American priests, and were recommended to the house of Mr. Vanlennep." 'Can they understand Hebrew?' "No; but I will interpret the discourse." The Rabbin then said 'bid them welcome.' The discourse was resumed, and continued for half an hour, uttered sometimes with a loud voice, and then so low as scarcely to be heard. The assembly, by replying 'Amen', expressed their approbation.

The discourse being concluded, the people, one by one, ascended the "pulpit of wood" and kissed the hand of the Rabbi. Preparations were then made for prayers. Each individual was furnished from a wardrobe with a large camel's hair shawl, to be placed over the head. The holy commandments were brought forward with much ceremony, and read with a loud voice. Our guide informed us that a part of the discourse related to the captivity of the children of Israel in Egypt.

Returning we visited four other synagogues, much like the one already described. At one of them we saw a table spread for the poor, and several individuals partaking of the fruits of benevolence. The whole number of synagogues in Smyrna is nine; and the number of Jews is estimated to be from ten to fifteen thousand.

31. At half past 3 attended religious service in the Catholic Imperial Church. The sermon, in Italian, related to the subject of the crucifixion. After sermon a grand procession entered the church at the east door, and passed out at the west. It consisted of perhaps 200 people, bearing torches, paintings and images. The first painting was designed to represent our Saviour carrying his cross; the second our Saviour on the cross; the third his interment. The exercises were conducted with an endless variety of forms and ceremonies.

April 2. The Lord's day. Attended worship in the British Chapel. The Lord's Supper was administered by the Rev. Mr. Williamson to about forty communicants. We accepted the invitation to commune with them.

10. In company with the Rev. Mr. Williamson visited the Greek archbishop. He regretted that he could not converse with us except through an interpreter; bade us welcome, and made a number of inquiries with respect to America, and to our designs in visiting Asia.

15. Mr. B. a Catholic, the young gentleman who has for some time read with us in the Italian Testament, made his farewell visit, expecting early in the morning to depart for Constantinople. As a token of regard for his future and everlasting happiness, we presented him with an Italian Testament.

22. Visited the Imperial Consul, and delivered our letters. He gave us the usual assurances of his approbation and assistance.

May 2. Visited a Greek school, which is under the protection of the British Consul, Mr. Werry. The house occupied by the school was given for that purpose by a benevolent Greek, about 80 years ago. The whole number of scholars it is said, is 400; a few of whom are supported entirely by the fund; others receive a part of their expenses. A very respectable library is attached to the school.

8. Received information that a number of respectable gentlemen in this city are expecting to set sail for Scio to-morrow evening. They invited us to accompany them. This opportunity we considered peculiarly favorable, especially as one of them converses a little in the English language. Accordingly we made preparations for our departure. As it is scarcely possible to obtain a residence in a private family, we found it indispensable to procure a man to accompany us, who might not only provide things necessary for our comfort, but might also act in the capacity of an interpreter. We engaged a Greek, a poor man, who has devoted much of his time to such employments, for three piastres a day, about forty cents, although he at first demanded six.

This afternoon, Mr. Cohen, a Jew of some distinction, came to visit us; and to request of us some books which he understood we had for distribution. Mr. C. has travelled considerably in Europe, and is able to converse in 14 different languages. After a little conversation, our attention was directed to the evidences of Christianity. His objections were the same which are in the mouth of every Jew: Our Saviour's humble appearance; his neglect of his parents; his predictions with respect to his appearance at the destruction of Jerusalem," &c.—We produced the following passages to prove that the Messiah of the Scriptures must have made his appearance in the flesh long before the present day. Gen. xlix, 10. The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come. "This passage," said he, "I acknowledge refers to the Messiah; but the sceptre has not yet departed; it exists in the government of the Rabbins." Has there been an unbroken line of governors, through this long captivity of 1700 years? He replied, "I don't know." It must be proved that the sceptre has NEVER departed from Judah. Now, is it not evident, and do not the Rabbins themselves confess it, that for centuries Judah has remained without a king, and without a priest? And after the destruction of Jerusalem, when persecution was so violent, and the ravages so dreadful, that scarcely two of that nation remained in one place, where was the sceptre of Judah?

There are numerous passages of Scripture which affirm that the Messiah is to arise from the tribe of Judah. Isai. xi, 1. "And there shall come forth a rod out of Jesse, and a branch shall grow out of his roots." At present, all distinction of tribes is lost, and irrecoverably lost too. Now admit that the Messiah has not come, how can it be known that he is from the tribe of David? And if a man should arise and call himself the Messiah, how can the Jews know that he is the predicted "rod out of Jesse?"

There is a passage in Daniel, ix, 26: "After three score and two weeks shall Messiah be cut off, but not for himself." To whom does this refer? 'God knows,' was the reply.

"Finally," said he, "I will tell you plainly I don't believe a Saviour has come or ever will come. I once endeavored to establish a new religion, to be called The Religion of Abraham. I would throw away all the Prophets, all the Pentateuch, and all the Commandments, excepting these words, 'Thou shalt love the Lord thy God with all thy heart.' To my own sentiments I gained four hundred proselytes; but I was obliged to abandon the design on account of a violent persecution. But I have not the least confidence in the sentiments of the Jews."

After about two hours, he left us, to lament over the blindness that has happened to Israel.

(*To be continued.*)

* *Or a pulpit of wood.—See Nehemiah* viii. 4.

EVANGELICAL MISSIONARY SOCIETY.

In the last number of the Christian Register, there was a brief communication respecting the origin, the plan and spirit of the Evangelical Missionary Society. This society has two public meetings yearly. The last meeting was holden in Charlestown, on Wednesday, June 20. After the regular business of the society was transacted, the members attended divine service at the Rev. Mr. WALKER's Church. An appropriate discourse was delivered by the Rev. JOSEPH TUCKERMAN of Chelsea, after which a contribution was made to the funds of the Society.

As an evidence of the increasing interest felt in the plan and objects of this useful and important institution, we will insert a letter addressed by Rev. Dr. Channing to the Treasurer of the Society, announcing a very generous donation. This letter has been published in the Christian Disciple, by the unanimous vote of the Society, who deemed such a benefaction entitled to their public and cordial acknowledgment.

Boston, June 20.

DEAR SIR—I lately transmitted to you the sum of two thousand dollars, sent to me by an unknown donor, for the Evangelical Missionary Society, in Massachusetts, of which you are Treasurer; and I now communicate an extract from the letter accompanying this liberal donation.

"The inclosed sum of two thousand dollars, the writer wishes to present through you to the Massachusetts Evangelical Missionary Society, to be appropriated by them in the manner they shall judge most beneficial to the cause of liberal Christianity, which, the writer trusts, is the cause of pure and undefiled religion."

I doubt not that the friends of the Evangelical Society will unite with me in thanks to HIM, from whom all good purposes proceed, for this act of Christian liberality, and I trust that it is a pledge of future benefactions to that excellent institution. I would also take this occasion to express my gratitude to the unknown donor for the happiness and honor which he has conferred on me in making me the instrument of communicating his bounty.

As to the application of this fund, I will take an early opportunity of expressing my views to the Trustees, only observing, at present, that I would recommend that it should be kept as a distinct fund, under the name of the "donation of an unknown friend," or any other appropriate title.—With great regard, your friend and servant, WILLIAM E. CHANNING.

BENJAMIN GUILD, Esq.

The following statement was lately made in the Daily Advertiser, for the purpose of correcting the views which some seem to have entertained respecting the plan and objects of the Evangelical Missionary Society:—

After noticing the late donation of two thousand dollars, to the Evangelical Missionary Society, the Editor of the National Intelligencer remarks that "he hopes it will be employed at home, and not shipped off to Serampore;" and asks, "if it would not be better to make appropriations for the support of elementary schools at our own doors, than for building theological palaces in foreign hemispheres?" We take pleasure in stating to the editor of that paper and to the public, that the sole object of the Society, to whose funds the donation above mentioned was presented, is to employ teachers of religion and instructers of youth in the new settlements and destitute places in our country. It is our humble design to build up the waste places and to repair the decaying edifices within the territory of our Zion, though we wish success also to those who aim at sending the glad tidings of the gospel to heathen lands.

A Trustee, and one of the Executive Committee of said Society,

DUELLING.

The following letter against duelling is from a work entitled "A Collection of Unpublished Letters of Joseph II.:—"General—I desire you to arrest Count K. and Capt. W. immediately.—The Count is of an imperious character, proud of his birth, and full of false ideas of honour. Capt. W. who is an old soldier, thinks of settling every thing by the sword or pistol. He has done wrong to accept a challenge from the young Count. I will not suffer the practice of duelling in my army; and I despise the arguments of those who seek to justify it. I have a high esteem for officers who expose themselves courageously to the enemy, and who, on all occasions, shew themselves intrepid, valiant, and determined, in attack, as well as in defence. The indifference with which they face death is honourable to themselves and useful to *their country*; but there are men ready to sacrifice every thing to a spirit of revenge and hatred. I despise them: such men, in my opinion, are worse than the Roman Gladiators. Let a Council of war be summoned to try these two officers with all the impartiality which I demand from every judge; and let the most culpable of the two be made an example, by the rigour of the law. I am resolved that this barbarious custom, which is worthy of the age of Tamerlane and Bajazet, and which is so often fatal to the peace of families, shall be punished and suppressed, though it should cost me half my officers. There will be still left men, who can unite bravery with the duties of faithful subjects. I wish for none who do not respect the laws of the country.—*Vienna, August* 1771." "JOSEPH."

SAILORS' LIBRARIES.

The example of charitable societies, in furnishing ships with books, has been extensively followed by the owners of vessels at New-York, particularly of the line of packets to Liverpool, and steam boats, which have in many instances, received considerable libraries. The U. S. ship Franklin, bound to the Pacific Ocean, was charitably supplied with a considerable number of books, with which the crew were so much pleased, that they immediately agreed to subscribe one dollar each to complete the library. This sum amounting to more than seven hundred dollars, was laid out at a bookstore, and the books received by a detachment of the sailors neatly dressed, who took each one a small bundle, and returned highly gratified on board the ship, amidst the cheers of many citizens.

Recorder.

In the reign of Henry IV. it was customary to dine at eleven; under Louis XIV. at twelve. At the beginning of the eighteenth century it was an established rule to sit down to dinner at one o'clock. By degrees, to accommodate people in business, dinner was put off till two. About the year 1780, it was three o'clock before they sat down to table; and in some few houses they did not dine till four. At the beginning of the nineteenth century the English fashion was adopted of taking a luncheon at twelve, and dining at six.

APHORISMS.

Some are Atheists by neglect; others are so by affectation. They that think there is no God, at SOMETIMES, do not think so at ALL times.

KNOWLEDGE alone doth not amount to VIRTUE; but certainly there is no virtue without knowledge. Knowledge is the first step to virtue and goodness; but goodness is not without delight and choice.

It is a great deal EASIER to commit a SECOND sin than it was to commit the FIRST; and a great deal HARDER to REPENT of a SECOND, than it was to repent of the FIRST.

CHRISTIAN REGISTER.

FRIDAY EVENING, AUGUST 24, 1821.

After a period of delay, much beyond what was anticipated at the time of issuing the last number of this work, we have at length commenced its regular publication. In our first number we have given the public to understand what are our views in relation to the Christian doctrines, and to the character and government of God, and what principles we think it our duty to inculcate and defend. We did not hesitate to avow our attachment to what are called liberal and rational views of Christianity, as tending more than any other to call forth the benevolent affections, and to produce a happy influence on the moral habits of the community. It was our object to be plain and explicit, that there might be no foundation for an after charge of disguise.

But though we deem our religious views and principles important, and feel it our duty to labour earnestly for their diffusion, we, at the same time, wish to avoid every thing like religious controversy. We do not think it generally either friendly to truth, or promotive of the moral worth of those engaged in it. It is our wish to be instrumental in diffusing religious knowledge, and in promoting the general interests of virtue and piety; and we hope to give evidence in the future numbers of this work, that we think HIM much more worthy the Divine approbation, who faithfully endeavours to recommend the spirit, and to enforce the practical duties of Christianity, than the most learned and applauded champion of orthodoxy, of whatever name, if destitute of the meek, amiable and silent virtues of the gospel.

To every man of reflection there must come an hour, when looking back upon the past, he will consider with disgust and loathing even his most fervent and successful zeal, if it has been untempered and unsanctified by love. And to every man who is placed in a situation to influence the religious temper, opinions or conduct of others, happy will it be if he constantly and faithfully endeavours to keep this hour in view.

BOSTON PUBLIC SCHOOLS.

The examination of the Public Schools in this town, took place yesterday, before the School Committee, Selectmen, and other Municipal Authorities. A number of invited citizens and strangers were also present. The result was highly gratifying, and added much to the reputation of the Instructers for their faithfulness, and of the metropolis, for its liberality in encouraging the means of education.

We understand that Professor M'CAULEY of Union College, who was lately elected to the Presidency of Williams' College, has declined the appointment, and that the Rev. CHAUNCY A. GOODRICH, Professor of Rhetoric and Oratory, in Yale College, is now appointed to fill that station.

Mr. Randall, who killed Mr. Fox in a duel lately fought near Washington, has been dismissed from the Treasury Office, in which he has been heretofore employed. Mr. Fox has already severely paid for his folly and rashness in throwing his life into the hands of his antagonist.

An eclipse of the Sun will take place on Monday, the 27th inst.—The obscuration will commence at 49 minutes past 7 o'clock. The duration of the eclipse will be 2 hours and 39 minutes.

The examination of the Theological Students, at the University in Cambridge, took place on Wednesday, the 15th inst.—The performances of the young gentlemen gave satisfactory evidence of the increasing advantages for theological education, at this valuable Institution.

The exhibitions of the two senior classes, took place on Thursday last.—The Annual Commencement, at the University will be on Wednesday next.

HIGHWAYMAN.

A man by the name of Michael Martin was apprehended a few days since in Springfield for stealing a horse. His clothes being examined, a watch was discovered among them, which proves to be the one lately taken from Maj. Bray, by a highwayman. Suspicion immediately fastened upon him, and he was accordingly apprehended upon the charge of having robbed Maj. Bray. He was, on Tuesday, committed to the jail at Cambridge to await his trial.

A reward of 2000 dollars is offered by the President and Directors of the Phœnix Bank, New-York, for the apprehension of Edward W. Milligan a Clerk at said Bank, who absconded on Saturday the 18th inst. with a large amount of the funds of the Bank. The sum of 70,000 dollars, was at first missed, but 55,600 dollars of what was supposed to have been carried away, have been found secreted in a drawer in the bank appropriated to blank forms and stationary. Very active exertions are made to apprehend and bring him to justice. It is hoped they will not be without success.

We learn that Messrs. Cummings & Hilliard propose publishing by subscription, two views of the Colleges in Cambridge. They are to be engraved in a superior style, from fine original pictures (executed expressly for the purpose) by Mr. Fisher. One of these views will present a picturesque prospect of the colleges as seen from Craigie's road; the other a perspective view of the buildings, as they appear from an elevated situation, looking into the interior of the square formed by the edifices. The engraving will be, ten inches in height by fifteen in breadth. Our University is beyond doubt the first among the literary institutions of America, and as no tolerable view of its edifices has as yet been executed, it is hoped that the publishers will find sufficient encouragement to proceed with the proposed undertaking.

We learn from a southern paper that the commissioners appointed to superintend the removal of obstructions to the navigation of the Ohio river, between Pittsburg and Wheeling, have commenced their operations.

DOMESTIC INTELLIGENCE.

DELIVERY OF PENSACOLA.

Extract of a letter from a gentleman in Pensacola, dated July 18, 1821.

Yesterday morning, Gen. Jackson, accompanied by the 4th regiment of infantry, under command of Col. George M. Brooke, moved from the cantonment near this city, and entered Pensacola at 7, A. M. The regiment halted on the square in front of the Governor's palace, and, after going through a few evolutions, Maj. Dinkins, with about three hundred men, was dispatched for the Barrancas, to raise and salute our flag at that fort. The late Governor of West-Florida, Calava, and Gen. Jackson, having met about half past 9 o'clock, and executed the requisite measures for delivering and receiving possession of the territory, at 10 o'clock the American flag was run up, and saluted, succeeded by a salute from the Hornet, Capt. Reed; and at 2 o'clock, Maj. Dinkins commenced the salute at Barrancas.

NIAGARA FALLS,

Extract from a letter to the Editor of the Weekly Messenger.

"The accommodations for visiters are daily increasing here, and there are now, besides Forsyth's tavern, on the Canadian side, two new houses of entertainment. Whitney's, on the American, and Brown's on the Canadian side of the river. The latter stands on much the most desirable spot, and commanding a very near view of the grand fall of water, must be allowed to enjoy a prospect unequalled in the world. Scarce any thing has yet been done to facilitate the access to the falls. You will be pleased to learn, however, that this defect is likely to be soon remedied. During the late visit of our fellow citizen, Col. Perkins, to the falls, a subscription was set on foot by him, and headed with the liberal sum of fifty dollars, for the purpose of laying a plank walk over the wet grounds, which must be passed in approaching the falls, and of building a covered stair-case to descend from Table Rock immediately to the foot of the main sheet. The subscription rose, in two days, to nearly 200 dollars, and the work is already in progress. Should the project be as warmly approved by subsequent travellers, as by the ladies and gentlemen who happened to be here when it was started, there is no doubt but that the sum proposed, of 500 dollars, will be promptly raised, and the object attained without delay."

PAUPERISM.

It is very satisfactory to learn, as we have, from a gentleman whose opportunities, correspondence, and attention to the subject enables him correctly to ascertain facts connected with pauperism, that there is, compared with this time last year, a diminution of ten per cent. in the number of poor in the alms-houses of this city, (Phila.) of New-York and Boston. It is presumed that a similar diminution exists in all the cities in the Atlantic States. *Dem. Press.*

FOREIGN INTELLIGENCE.

By an arrival at this port on Saturday last, we have received London papers to July 5th, and by another arrival on Tuesday, papers from the same place have been received to July 9th. In these we have a confirmation of the death of Napoleon Bonaparte. The closing part of the history of this extraordinary man, cannot, we think, be without interest to any who have been acquainted with the political events of the last twenty years. We have therefore introduced a pretty full account of the circumstances of his death and interment.

DEATH OF NAPOLEON BONAPARTE.

"ST. HELENA, MAY 7.—Bonaparte died on Saturday, the 5th at 6 P. M. after an illness of six weeks—the last fortnight only considered dangerous. The body has been opened, and the disease ascertained to be a cancer on the stomach, with a great extent of ulceration.

"He has been lying in state since yesterday afternoon—the Admiral, Governor, and heads of departments, having first seen the body."

During the first four weeks of his illness, it did not assume any very dangerous appearance, though he appeared to be himself conscious that it would terminate fatally. During the last fortnight it was evident to all the medical attendants that he could not recover. It is said that he gave directions about his affairs and papers till five or six hours before he died, having retained his senses till that period.—He said he wished to be opened, in order that his son might be informed of the nature of his disease. The body was opened by his own surgeon. During the latter part of his illness, he frequently conversed with his medical attendants on its nature, of which he seemed to be perfectly aware. He declared that it was hereditary, and that his father had died of the same disease. On examination after death, the stomach was found in a state of extreme ulceration, so that it appeared in some places perforated in large openings.—His medical attendants gave it as their decided opinion, in which the physician who was called in coincided, that the disease was incurable, and that the climate had no effect in producing.

His attendants wished his body to be conveyed to Europe; but on opening his will, it was found that he had left a request that it should be interred in the island, and pointed out the spot where he wished his remains to rest, in a beautiful valley near to his residence. Though Bonaparte is supposed to have suffered much, his dissolution was so calm and serene, that not a sigh escaped him, or any intimation to the bystanders that it was so near.

A likeness of Bonaparte, after his decease, was sketched by and by an English officer, and is brought to England. Count Montholon, we hear, arrived in the ship which brought the intelligence of this event, and immediately forwarded it by an extraordinary courier to the French Ambassador. Numerous expresses left town yesterday morning to announce the death of Bonaparte to the different European courts.—*Times.*

FUNERAL OF BONAPARTE.

JULY 9.—The following account of the funeral of Bonaparte is extracted from the Guardian, in which it is given in an extract from the private letter of an officer of St. Helena;—"Bonaparte was buried on Wednesday, the 9th, beneath the willow trees, in the spot he had pointed out, about a mile and a half from Longwood House (by the road.) A procession of the Military Staff, and all the Naval Officers followed the corpse, which was laid on a black car, in a plain mahogany coffin (laid wood and tin within) and was received on emerging from the grounds by a line of 2000 troops, including artillery and a part of the marines, with four bands drawn up by the road side. As soon as it had passed, the troops followed to the place of interment, and halted, occupying the road winding along the valley side, above it, while the procession descended by a road made for the occasion, on foot; the body was then borne by 24 grenadiers, from the several corps present, to the grave, where it was deposited with the Priest's blessing, in a chamber within a large stone vault. The chamber was then closed with a large slab, and its edges being filled to the sides of the vault, the whole level surface was covered with a liquid surface of Roman cement. The corpse was deposited under three discharges of 11 pieces of artillery, and the minute guns of the Vigo, which were heard at intervals between the discharges, moaning in the distance—25 were fired. The vault has since been filled up with stone, and a plain flat slab laid over it.

"St. Helena, May 14."

The following is the order of Napoleon's Funeral Procession;—

Napoleon Bertrand, son of the Marshal — The Priests in full robes.
Dr. Arnott, 20th reg't. — Bonaparte's Phys'n.
Grenadiers. { THE BODY, In a car drawn by four horses. } Grenadiers.
(24 Grenadiers—12 on each side, to carry the body down a steep hill, where the car could not go.)
Count Montholon. { Bonaparte's Horse, led by two Servants. } Marshal Bertrand.
Servants. { Madam Bertrand and Daughter in an open vehicle } Servants.
Servants.
Naval Officers.
Staff Officers.
Members of Council.
General Coffin. — The Marq. de Montcheno.
The Admiral. — The Governor.
Servants. { Lady Lowe and Daughter, in an open vehicle. } Servants.
Servants.
Dragoons.
St. Helena Volunteers.
St. Helena Regiment.
St. Helena Artillery.
Sixty-Sixth Regiment.
Royal Marines.
Twentieth Regiment.
Royal Artillery.

Lady Lowe joined the procession at Nutsgate with her daughter, and walked down the hill to the grave, supported by the Governor and Admiral.

Extract of a private letter dated St. Helena, May 15—"Bonaparte's grave was about 14 feet deep, very wide at the top, but the lower part chambered to receive the coffin.—One large stone covered the whole of the chamber. The remaining space was filled up with solid masonry, clamped with iron. Thus every precaution is taken to prevent the removal of the body, and I believe it has been full as much by the desire of the French commissions, as from the wish of the government of the Island. The spot had been previously consecrated by his priest. The body of Bonaparte is enclosed in three coffins, of mahogany, lead, and oak. His heart, which Bertrand and Montholon earnestly desired to take with them to Europe, was restored to the coffin, but it remains in a silver cup, filled with spirits. His stomach his Surgeon was anxious to preserve, but that is also restored, and is in another silver cup.

"As every thing relating to so great a man, must be of extreme interest, I should tell you that after having attended his funeral, I paid a visit to his residence. I was shewn his wardrobe by Marchand, his valet, and a more shabby set out I never beheld. Old coats, hats, and pantaloons, that a midshipman on shore would hardly condescend to wear. But Marchand said it was quite an undertaking to make him put on any thing new, and then, after wearing it an hour, he would throw it off and put on the old again.

"The last words Bonaparte uttered were '*tete*'—'*armee*.' What their connection was in his mind, cannot be ascertained; but they were heard about five o'clock on the morning of the day he died.

"An officer's guard is appointed to watch over the grave.

"Bertrand, Montholon, and the rest of his household will return to England in the Camel store-ship, which sails in about a fortnight.

"Drawings have been taken by Capt. Marryatt, of the spot where Bonaparte lies buried, and also of the procession to his funeral.

The Rosario, which left St. Helena on the 17th May, has arrived at Portsmouth, bringing duplicates of the dispatches by the Heron—also Bonaparte's will and many other papers belonging to him, the contents of which were kept a profound secret at St. Helena. *Courier.*

London, July 6.

Madrid papers to the 22d. ult. arrived yesterday. Spain is suffering severely in her commercial interests from the prohibitory system which the Cortes introduced in their infancy of legislation, with the vain hope, as the event has proved, of encouraging and obtaining the preference to native production. It has given rise to a contraband trade, chiefly through the medium of Gibraltar, to so extraordinary an extent that the usual channels for commerce are abandoned. This is more particularly the case in the southern ports of Spain, from whence complaints and applications for redress are transmitted in great numbers to the capital. The private letters of the same date, with the papers, supply some additional particulars; and we have also received, through an express from Madrid to Paris, advices of the 26th ult. from the Spanish capital. A popular ferment seems to have been apprehended at the former date, on account of the hesitation shown by the king on the convocation of an extraordinary Cortes. By the 26th, however, it was understood that the point had been conceded by Ferdinand, and that the convocation was finally determined on for the 1st. October, by which the public mind had been restored to tranquillity.

Capt. Church who arrived at quarantine on Sunday from Smyrna, which place he left on the 2d June, reports that every thing there, was unsettled and of a hostile nature among the Greeks and Turks. On the 5th of June, off the Island of Scio, he fell in with a Grecian fleet of 50 sail, bound up to the island of Mytilene to meet the Turkish fleet of 14 sail said to be there; if not found there would proceed in quest of them to Constantinople. *Messenger.*

Capt. Keating, who arrived here on Monday from St. Martha, states, that on the night of the 25th June, the flotilla of the Patriots went into the harbor of Carthagena, and attacked the flotilla of the Royalists, and after a severe action in which the Patriots had 17 men killed and wounded, and the Royalists 200 killed, succeeded in capturing 4 launches, sinking the gun brig Andalusa, and destroying the remainder. *ibid.*

NOTICE.

The annual discourse before the "Society for the promotion of Theological Education in Cambridge University," will be delivered in Boston next Lord's day evening, Aug. 26th, at the Church in Federal Street, by the Rev. Dr. Richmond of Dorchester. Services will commence at half past seven.

The Annual Meeting of the members of this Society for the transaction of business, will be holden at the Library of the Medical College, Mason-Street, on Tuesday, Aug. 28th, at eleven o'clock; when a general and punctual attendance is requested.

Notice.

Our Subscribers will perceive a little delay in the distribution of the present number of this paper. This has arisen from a circumstance which will not again occur. The printers had contracted for a new type, and expected to receive it in season to publish this number of the paper at the time stated. It was however received at so late an hour, as to render it impracticable to issue the paper with that punctuality which we trust will hereafter be observed.

If any Subscribers for this work, whether in town or country, should fail to receive their numbers, (as will probably be the case, in some instances at first) they are requested to leave information at the Office, No. 10, Congress-Street, where communications for the editor may be left. Or if any communications are made by mail, they may be directed, post paid, to the Editor of the CHRISTIAN REGISTER.

Those Subscribers who wish to pay in advance, will do it, for the present, at Messrs. Cummings & Hilliard's, No. 1, Cornhill. Payment, for the first volume, will be considered in advance, if made within two months from the date of this number. For future volumes, which may be published, the time of payment in advance will be limited to one month from their commencement.

ORDINATION.

The ordination of the Rev. FRANCIS WAYLAND, Jr. to the Pastoral care of the First Baptist Church in this town, took place on Wednesday. The exercises were—1st. Anthem—2d. Introductory Prayer, by Rev. Wm. Gammel—3d. Hymn—4th. Sermon, by Rev. Daniel Sharp—5th. Hymn—6th. Ordination Prayer, by Rev. Francis Wayland—7th. Charge, by Rev. Thomas Baldwin, D. D.—8th. Right Hand of Fellowship, by Rev. Lucius Bolles—9th. Anthem—10th. Concluding Prayer, by Rev. Joseph Grafton—11th. Duett, by O. Shaw, and Handel's Hallelujah Chorus—12th. Benediction.

MARRIED,

In Providence, Mr. Comfort Tiffany, of Missouri, to Miss Laura Burr, youngest daughter of Col. James Burr.

In New-Rowley, on Thursday last, Rev. John Boardman, of West-Boylston, to Miss Harriet Braman, daughter of Rev. Mr. B.

In Salem, on Sunday evening, Mr. Nathaniel Frothingham, jr. to Miss Sarah Ropes Gray.

DIED,

In this town, Frances Ames, daughter of Mr. Ezra Hyde, aged 5 years.—Mrs. Charlotte Mellen, wife of Mr. Daniel Mellen.

On Wednesday last, Joseph Saunders Coffin, son of William Coffin, jun. aged 6 years and ten months.

On Wednesday, 22d inst. Mrs. Mary Dunbar, aged 53, relict of Dr. Simeon Dunbar, and eldest daughter of Richard Perkins, Esq. late of Bridgewater.

At his seat near Utica, N. Y. a few days since, the venerable William Floyd, Esq. one of the signers of the Declaration of American Independence.

At Milton, on Friday, the 10th inst. Mrs. Betsey Reed, aged 31, wife of Mr. William Reed, Preceptor of Milton academy.

In Barre, Mrs. Susan Wilder, wife of Mr. Nathaniel Wilder, and only daughter of Mr. James Rice, aged 36.—Lemuel Nye Rice, youngest son of Mr. Lemuel Rice, aged 4.

In Parsonfield, (Me.) on the 10th inst. Mr. Luke Buzzell, aged 25, eldest son of the Rev. John Buzzell.

In Easton, Mrs. Mercy Sargeant Williams, wife of Mr. Stimpson Williams, aged 54.

In Taunton, Capt Oliver Soper, aged 82; Mr. Rufus Leonard, 80.

POETRY.

From the Christian Disciple.

THE DEATH OF THE RIGHTEOUS.

SWEET is the scene when virtue dies,
When sinks a righteous soul to rest;
How mildly beam the closing eyes!
How gently heaves the expiring breast!

So fades a summer-cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies the wave along the shore.

Triumphant, smiles the victor brow;
Fanned by some angel's purple wing;
Oh grave, where is thy victory now?
Invidious death where is thy sting!

A holy quiet reigns around;
A calm which nothing can destroy;
Nought can disturb that peace profound,
Which their unfettered souls enjoy.

Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell,
How bright the unchanging morn appears,
Farewell, inconstant world, farewell!

Its duty done, as sinks the clay,
Light, from its load, the spirit flies;
While heaven and earth combine to say
"Sweet is the scene when virtue dies." ANON.

ON COLD BATHING.

The utility of cold bathing is very generally acknowledged, and its practice in this place is becoming common. It is believed however that there are very many who practice it, without having attended sufficiently to the questions at what times and in what state of the body its practice may be most safe and pleasant. It is a prevailing opinion that it is dangerous to take the cold bath while the heat of the body is in any degree above the common temperature. That this opinion is erroneous, has been very satisfactorily shown by Dr. Coffin in his "Lectures on cold and warm bathing." Dr. C's. theory in relation to bathing, must we think, very readily approve itself to the minds of all who will take the trouble to understand it. And if true, it is a circumstance of no trifling importance that it be understood, by those who are much in the practice of bathing.

In combating the erroneous notions that prevail on the subject of bathing, Dr. C. remarks:

"Frequent examples of dangerous, and even fatal effects, having been observed to take place in consequence of drinking cold fluids, or of plunging into cold water after having been heated and fatigued by violent and protracted exercise,—it seemed to be a fair conclusion, that the previous heat of the body, was the real cause of the mischief; and it came to be a sort of aphorism, apparently sanctioned by experience, that no person ought either to drink, or to bathe in cold water while the warmth of the system was by any means, raised above the usual standard.

From this essential error, in conformity to which not a step can be safely taken, a most pernicious doctrine has been deduced,—that by waiting till they became cool, persons who had been previously heated by exercise, might then bathe with impunity.

The situation of the body while cooling, after having been heated by exertion, is as far removed from that state in which it is most safe to take the cold bath, as can well be imagined. Feebleness and debility are then fast approaching, and the vital energy is incapable of resisting the further temporary weakening effects of the cold immersion, which, instead of being followed by the genial glow of health, is then more likely to induce a dangerous, perhaps a fatal, torpor.

But though it is attended with much danger to take the cold bath when the system has been exhausted by fatigue, it by no means follows that it is improper to bathe during the permanence of that warmth which has been produced by moderate, or even pretty free exercise. In the earlier stages of exercise, before perspiration has dissipated the heat, and fatigue has debilitated the living power, nothing is more safe than the cold bath. On this subject, the late Dr. Currie observes that 'persons heated and beginning to sweat, often think it necessary to wait on the edge of the bath till they are perfectly cooled; and then plunging into the water, feel a sudden chilliness that is alarming and dangerous. In such cases the injury is imputed to going into the water too warm, whereas, in truth, it arises from going in too cold. But though it be perfectly safe to go into the cold bath in the early stages of exercise, nothing is more dangerous than this practice after exercise has produced profuse sweating and terminated in languor and fatigue; because in these circumstances the heat is not only sinking rapidly, but the system parts more easily with the portion that remains.'"

A striking instance of the fatal effects of taking the cold bath while the body is in the state above described, was that of Mr. Fisk, a late missionary among the Choctaw Indians. The account is given in the Boston Recorder of April 21.

On Saturday, Sept. 3, 1820, Mr. Fisk was in good health, and laboured hard all day. At evening he went into the Creek for the purpose of bathing, and as soon as he came out of the water was attacked by a chill attended with severe pains. The next day he had a violent fever with a continuance of severe pains. This fever terminated his life on the 19th.

Accidents from bathing of so distressing a character as this, and others that might be mentioned, are much to be regretted, not only on account of the loss of valuable lives, but also because they tend to shake the confidence of the less discriminating part of the community, in the utility and safety of what we esteem to be the very salutary, and (if judiciously observed) the perfectly safe practice of cold bathing. The best time for bathing is said to be any time before noon, after the morning meal has digested. The next most suitable time is before breakfast. It is worthy of particular remark that very few, if any accidents of the nature above described are known to have taken place in instances of bathing before noon. They have almost uniformly, if not without exception, occurred in the afternoon, when the system has become cooled by excessive perspiration, and fatigued and enfeebled by long-continued and laborious exercise.

THE JEWS.

The history of the Jews, presents a scene of suffering and persecution unparalleled in the annals of the world. Wherever the Jews have been established, they necessarily have borne their share of the evils of the age in which they lived, and the country in which they resided. But besides their common share in the sufferings of society, they have undergone a series of horrid and unutterable calamities, which no other description of men have experienced in any age or any country. "What have ye done, O ungrateful men!" exclaims Bossuet; "slaves in every country, and under every prince, still ye serve not strange gods. Why then has God who chose you, forgotten you? Where are his ancient mercies? What crime, what atrocity more heinous than idolatry has brought on you a punishment, that even your repeated idolatries did not bring upon you? Ye are silent! Ye see not what makes your God thus inexorable! Then recollect the words of your fathers,—Let HIS blood be on us and on our children; we will have no other king but Cæsar. Be it so: the Messiah shall not be your king,—continue slaves of Cæsar, slaves of the sovereigns of the earth, till the church shall be filled with the Gentiles! Then only shall Israel be saved."

But while we reverence, in their sufferings and calamities, the prophecies which foretold them, so long before they happened; while in humble silence and submission, we adore the inscrutable purposes of God, who thus terribly visits the sins of fathers on their children, we shall find, that, in judging between them and their persecutors, it is a justice due to them from us, to acknowledge, that, if on some occasions they may have been thought to have deserved their misfortunes by their private vices or public crimes, it has oftener happened, that they have been the innocent victims of avarice, rage or mistaken zeal.

On many accounts their general character entitles them to a high degree of esteem. Their charities to the poor of their own communion are immense; their care to adjust their differences in civil concerns amicably among themselves, is edifying: banks and bills of exchange, the two greatest supports of commerce, are of their invention. And let it not be forgotton, that if, on any account, they are justly censurable, our unworthy treatment of them may have forced them into the very acts we censure.—*Butler's Horæ Biblicæ, vol. 1. p. 84. and do. p. 276.*

On the elevation of the condition of women by means of Christianity.

From the Brief Remarker.

In all ages of the world, the greatest portion of sorrow and hardship has fallen to the lot of the female part of our race. Amongst all the numerous tribes of savages and barbarians, in whatever quarter of the earth, or in the islands of the seas, females are despised and degraded, and a wife is but a little better conditioned than a bond slave. "While man passes his days in idleness and amusement, the woman is condemned to incessant toil. Tasks are imposed upon her without mercy, and services are received without complacence or gratitude." The laws and customs of Mohamedism, as well as of Paganism, degrade and enslave the women: a degradation and slavery of vast extent; since by far the greater numbers of the human kind are either Mohamedans or Pagans.

It is only in Christian countries that women rise to their proper rank, and are treated as companions and equals. For this happy improvement in their condition they are indebted to Christianity, which, as well by humanizing and purifying the heart, as by the prohibition of polygamy, has loosed the bonds of their captivity, and at the same time adorned them with virtues the most estimable and amiable.

The New Testament is the great charter of the rights of women; and not only the great charter of their rights, but the unerring directory of their duties, and the choice cabinet as it were of their most precious ornaments. As the benevolent system of christianity frees them from vassalage and exalts their rank in society, so it inspires them with a taste for what is morally excellent and virtuous and lovely. Nor is it a little remarkable that of the religion which so ennobles their sex, they are the first, the most general, and among the most effectual teachers. It is from women that almost *our* whole sex, as well as *theirs*, receives its earliest instruction in religion and morality.

Throughout all Christendom, as preceptresses, as mothers, and in their various domestic relations, they have the moulding of the minds of future men, as well as of future women, during those infantile years in which the mind is comparable to soft wax, and when the impressions which are made upon it are the most indelible. So that it would not perhaps be extravagant to believe, that a full half of the whole Christian world, has been Christianized, or first imbued with Christian principles, by means of female teachers.

Nothing scarcely admits of clearer proof from history, than that the institutions for alleviating human misfortune and distress have grown out of the Christian religion; and nothing surely could confer greater dignity on the female sex, than its active and zealous co-operation in establishing and supporting such plans of general philanthropy.

All along, from the first age of Christianity down to later times, there have been women highly distinguished for their pious benevolence and active beneficence; but not having learned to form themselves into societies for joint acts of charity, their solitary or individual efforts could afford relief to but few. For the present illustrious epoch in the Christianized world, has been reserved the honour of multiplying and extending, far beyond all former examples, humane plans and institutions: among which the *Female Benevolent and Beneficent Societies* are entitled to a conspicuous rank. Multiplied as they have been, and multiplying as they are likely still to be, no tongue can tell, no heart conceive, the benefits of the little streamlets issuing in such innumerable directions from this single source. Benefits not only to the Receivers, but to the Givers; for it is even "more blessed to give than to receive." The occupations of charity nourish and strengthen some of the best feelings of the heart, and at the same time are rewarded with the enjoyment of a higher pleasure than the hoards of wealth, or its pageantries can ever bestow.

"What wonders and what pleasures has not civilization procured to mankind!" So the philosopher exclaims and not without reason. The civilized man possesses manifold more enjoyments, and stands vastly higher in the scale of human beings, than the naked savage, or the rude barbarian. But it is not mere civilization; nor mere learning, that has imbued the heart with the genuine feelings of humanity. See, on the page of history, only fifteen centuries back, the ladies of Rome, that proud mistress of the world: See them seated in the amphitheatre, as delighted spectators of the mortal combats of gladiators; feasting their eyes with the bloody carnage, and their ears with the groans of the dying. And now, see, on the other hand, tens and hundreds of thousands of females of the present age, formed into societies for the relief of human distress; for the purpose of ministering to the widow, of sustaining the orphan, of clothing the naked, of feeding the hungry, of "healing the broken and weak." Behold these objects of striking contrast; and remember that the former had quite as much of polish, as much of elegance, and as much of learning, as the latter. And what is it then, but the influence of Christian principles, that has made such an astonishing difference between them in point of taste and sensibility.

Dr. Watts' Thoughts on Free Inquiry.

Nor should a student in divinity imagine that our age is arrived at a full understanding of every thing, which can be known from the Scriptures. Every age since the reformation has thrown some further light on difficult texts and paragraphs of the Bible, which have been long obscured by the early rise of Antichrist; and since there are at present many difficulties and darknesses hanging about certain truths of the Christian religion, and since several of these relate to important doctrines, such as the origin of sin, the fall of Adam, the person of Christ, the blessed trinity, and the decrees of God, &c. which do still embarrass the minds of honest and inquiring readers, and make work for noisy controversy, it is certain there are several things in the Bible yet unknown, and not sufficiently explained; and it is certain that there is some way to solve these difficulties, and reconcile these seeming contradictions. And why may not a sincere searcher of truth, in the present age, by labour, diligence, study, and prayer, with the best use of his reasoning powers, find out the proper solution of those knots and perplexities, which have hitherto been unsolved, and which have afforded matter for angry quarrelling? Happy is every man, who shall be favoured of heaven, to give a helping hand towards that introduction of the blessed age of light and love.

Improvement of the Mind, chap I.

From the Albany Daily Advertiser.

CHOLERA MORBUS.

Messrs. Printers.

Knowing this to be the season in which many youth, as well as adults, are dying with the above dreadful malady, and having through the blessing of Almighty God, saved the life of one of my children, by the use of the carbon of cork, I deem it a duty that the public be once more informed of the manner of preparing and using it. And to the anxious mother, I would direct, that she take a common small beer or porter bottle cork, lay it upon a clean hearth, so nigh a hot fire that it will burn to a coal; put the coal into a tea-cup, or any convenient vessel, and add thereto a common tea-spoonful of the best cognac brandy, and then with a spoon reduce the cork to a fine powder; after which add two thirds of a tea cup full of peppermint tea; make the whole quite sweet with loaf sugar; add thereto a little grated mutmeg, and give to the patient (a child two years old) from three to four tea spoons full at a time, which you may repeat once in every two hours, if necessary, and it will afford a speedy and perfect relief in the very worst stages of the disease.

A. PARENT.

Albany, July 26, 1821.

ANECDOTES.

HERESY, AS IT HAS BEEN UNDERSTOOD.

When Latimer (afterwards bishop of Worcester,) had obtained great celebrity by his zeal and efforts against the errors of popery, Dr. Buckingham, prior of Black Friars, endeavoured from the pulpit to expose the dangerous tendency of his opinions; and particularly inveighed against his heretical notion, of having the scriptures translated into English. "If that heresy," said he, "were to prevail, we should soon see an end of every thing useful among us. The ploughman, reading, that 'if he put his hand to the plough and should happen to look back, he was unfit for the kingdom of God,' would soon lay aside his labor. The baker likewise, reading, that 'a little leaven will corrupt his lump,' would give us very insipid bread. The simple man also, finding himself commanded 'to pluck out his eyes,' in a few years we should have the nation full of blind beggars.

ANECDOTE OF ONE OF THE UNITED BRETHREN.

In the last war in Germany, a captain of cavalry was ordered out on a foraging party. He put himself at the head of his troop, and marched to the quarter assigned him. It was a solitary valley, in which hardly any thing but woods could be seen. In the midst of it stood a little cottage; on perceiving it he went up and knocked at the door; out comes an ancient Hernhuter, (Moravian) with a beard silvered by age. "Father," says the officer, "shew me a field where I can set my troopers a-foraging." 'Presently,' replied the Hernhuter. The old man walked before, and conducted them out of the valley. After a quarter of an hour's march they found a fine field of barley. "There is the very thing we want," says the captain. 'Have patience for a few minutes,' replies his guide, 'you shall be satisfied.' They went on and at the distance of about a quarter of a league farther, they arrived at another field of barley. The troopers immediately dismounted, cut down the grain, trussed it up, and remounted. The officer, upon this, says to his conductor—"Father, you have given yourself and us unnecessary trouble—the first field was much better than this." 'Very true, sir,' replied the good old man, 'but it was not mine.'

INDIAN ANECDOTE.

A few years since, whilst the mistaking zeal of many good men, led them to think that their red brethren of the forest might be Christianized before they were civilized,—a missionary was sent out amongst them to convert them to the Christian faith. The Missionary was unfortunately one of those preachers who delight in speculative and abstruse doctrines, and who teach the inefficacy of all human exertions in obtaining salvation. He called the Indians together to hear what he called the Gospel. The Sachem or Chief of the tribe to which he was sent, came with the rest. the Missionary in the course of his sermon, (which was upon the very simple and intelligible doctrine of *election*) undertook to prove, that some were made to be saved, and some to be damned, without any regard to their good or bad conduct. As an illustration of his doctrine he cited the case of Jacob and Esau, and attempted to show that God loved the one and hated the other before either of them was born. The Sachem heard him attentively, and after meeting invited him to his wigwam. After some conversation, the Sachem thus addressed the Missionary. "Sir, me tell you a story: My wife have two boys, twins; both of them as pretty as the two you tell me about to-day. One of them she love and feed him; the other she let lie on the ground crying. I tell her take him up, or he die. She no mind me. Pretty soon he die. Now what shall I do to her?"—Why, said the Missionary, she ought to be hung!—"Well," said the Sachem, "then you go home and hang your God, for you say he do just so. You no preach any more here, unless you preach more good than this." The Missionary finding himself amongst a people too enlightened to give credence to his narrow and heart-revolting principles thought it expedient to seek a new field of labor.

DOMESTIC HAPPINESS.

It not unfrequently happens, that a man is looking at a distance for what lies by him, for what is inviting him at home to immediate enjoyment; and this is commonly the cause that he either does not find what he seeks for at all, or not so complete as he could wish. Thus all mankind are in quest of satisfaction and happiness. But probably they least search for it where it would be the most easily, the most certainly, and the most completely found. They overlook or despise the sources of it which lie nearest to them, and are already in their possession; which no man can shut up from them, no man can render tasteless or contestable; which flow indeed without noise, but in a copious and uninterrupted stream; and they rove about in anxious perplexity after others which can only be discovered with great labor, from which they can but rarely draw undisturbed, at which they can never entirely slake their thirst, and often run the hazard of taking in bitterness and death with the waters of them. But I will speak without a metaphor. Mankind too often seek their principal pleasure, their whole felicity, in what is called the great world, in numerous and brilliant companies, in distracting and fascinating diversions, in extensive connexions with such persons as are distinguished by their rank, their train, their opulence, their luxuries and their magnificence, and live sumptuously every day, or rather seem as if they lived. Too often do they run from one such glittering circle to another, from one such company of counterfeit freedom and joy to another, in hopes of assuaging their thirst after pleasure and happiness. But how seldom do they find what they seek! How much seldomer do they find it so pure, so complete as they expected! How often do they there mistake the shadow for the substance, appearance for reality, and find themselves lamentably and shamefully deceived in their most flattering hopes! And how much more easily and satisfactorily, how much more sincerely and completely might they have found and enjoyed this pleasure and happiness, if they had been contented to look for it not so far off, but nearer at hand; not in noise, but in quiet; not in what depends on mere accidents, but is in their own power; in short, if they had sought for it in domestic life?

Yes, in this little unrenowned circle, there is far more solid joy, than in grand and brilliant companies; more happiness and greater variety of it is to be found in this small round of employments and pleasures than on the vast theatre of glaring shows and tumultuous diversions. Here, in the enjoyment of domestic happiness, it is that the wise man, the Christian, principally seeks and finds refreshment, recreation and pleasure. Here even, our Lord, whose taste and sentiments were in all respects so humane and generous, sought and found them. Wearied by the labors of the day, and the contradictions of his enemies, he frequently left them and went out of the city into Bethany, there to participate in the peace and comfort of a family united together by the tenderest affection, the family of Lazarus and his sisters, and to increase their satisfactions by his presence and converse. This humble abode of domestic happiness he preferred to the lofty palaces of the great, to the festivities of the rich, and the riotous mirth of the voluptuous. Happy they who in this respect likewise are so minded as Jesus was! They can never be deficient in real felicity.

Zollikoffer's Sermons.

LITERARY.

A new periodical publication, has been lately established at Baltimore, called the *Unitarian Miscellany and Christian Monitor*. The following is an extract from the prospectus. "The principal object proposed by the present work, is to set forth the doctrines, and inculcate the truths of the christian religion as they are usually understood by Unitarians. It will de devoted to the cause of religious knowledge and piety. It will aim to illustrate and enforce the principles of a rational faith, and to impress the importance of believing the doctrines, imbibing the spirit and conforming to the precepts of the Gospel."

Subscriptions for this work are received by Messrs. *Cummings & Hilliard*, No. 1, Cornhill, Boston.

Miss Edgeworth's Works.

LITTELL & HENRY, Philadelphia, propose to publish by subscription, a cheap and elegant edition of the works of MARIA EDGEWORTH. This edition will be printed in ten octavo volumes on fine paper, and with type similar to that used in the Boston edition of the Waverly Novels.

The price to subscribers will be *one dollar and a quarter* per volume, payable on delivery of each volume.

Subscriptions for the above work are received by Oliver Everett, No. 6, Court Street.

August 24.

Farmer's Assistant.

JUST received by WELLS & LILLY, No 97, Court Street,

The Farmer's Assistant, being a *Digest of* all that relates to Agriculture, and the conducting of Rural Affairs, alphabetically arranged, and adapted for the United States. By John Nicholson, Esq. of Herkimer County, State of New-York.

They have also now ready for subscribers the Quarterly Review, No. 49.

Aug. 24.

MASOTH HAGOJIM.—*Cummings & Hilliard* have just published, from the London edition,

MASOTH HAGOJIM, or the burdens of the Nations, Book First, containing the Burdens of Russia, Austria, Prussia and France.

They have also lately received, an importation of German Classical and Theological Books.

Aug. 24.

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